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MR. WATERSTON'S LECTURE.

IN this, and the succeeding number, we shall present to our readers, the excellent Lecture delivered last winter, before the Female teachers of this city, by ROBERT C. WATERSTON, Esq. It was one of the course, of which we have already published the Introductory. No teacher, male or female, possessed of any of the germs of improvement, can read this Lecture without benefit. It is also full of valuable hints for parents.

THE BEST MEANS OF EXERTING A MORAL AND SPIRITUAL INFLUENCE IN SCHOOLS.

There is nothing that tends so much to throw interest and sanctity around the place of instruction, as the moral and spiritual influences, which may there be imparted. All the branches that are usually taught, are, no doubt, of great importance, but *they* bear relation mostly to *time* ; while that which tends to affect the character, and unfold the higher spiritual powers, connects itself with other worlds, and prepares the immortal spirit to become one of the seraphim at the throne of God.

When these influences are connected with Education, the teacher becomes as an ambassador from heaven, and the schoolroom, a sphere where the purest and most exalted minds delight to labor—where they find ample room for their efforts, in imparting lessons of noble morality, and uttering divinest truth. The moment we should prevent the teacher from exerting these influences, we should narrow his work, and his office would become shorn of all its original greatness. It is, no doubt, essential to teach a child to read and write ; but it is also essential to teach him to reflect, and to love truth. Mere knowledge does not necessarily lead to goodness ; nor enlightening the intellect, to improvement of heart. A child may stand high as a scholar, who would not scruple to tell a falsehood ; and those who gain the greatest number of school honors, may turn out the worst members of society.

This fact is beginning to be felt. It has awakened much reflection and is leading many to more enlightened views of Education. The defects in our present system, have called out many strong remarks ; and (as is the natural tendency in such cases) there has been, perhaps, unqualified censure. In considering the vast importance of exerting a good moral and spiritual influence, some have spoken as if there were no such influence now ; as if the present system had only a sort of skeleton deadness, or at best, but mechanical life ; as if our teachers had no faith in the soul, and thought the noblest exercise of the mind was, to dot and carry one. Such a view is unjust. There is much in our present system, that is elevated and holy in its character. There are many places of instruction, which are associated in the minds of the young, with all that is dear and sacred ; and many teachers go to their work as if commissioned from above, and feeling that they are throwing around them, influences which will live through the unending ages of eternity.

It is wrong to underrate what is now doing. We have among us, both in our private and public schools, some of the most beautiful spirits devoted

to the education of the young. They are splendid examples of what all teachers should be. Their hearts kindle with quiet enthusiasm, when they go to their work. They ask for no higher sphere. They know that there is no higher sphere. They look with awe upon the mystery of the child's being. They look with love, upon these little creatures of God. Faith, to them, draws up the curtain of the future, and they see the temptations and trials—the joys and sorrows, through which they must pass. Nay, more, connecting time and eternity, they glance through ages; and then, looking again upon the young immortal, they desire to buckle on to his young limbs, the whole armor of God, that he may stand in the evil day, struggling triumphantly with the powers of darkness, and gaining in other worlds, that crown of glory, which fadeth not away.

To such teachers, the quiet scenes of the schoolroom are full of intense pleasure, of prayerful effort, of sublime hope. They may not speak in tones of extravagance, of what they are doing. There may be a modest stillness in all their acts, but in the depths of their hearts exist the right feelings, and this gives a character to the simplest things which they do.

All teachers are not, however, of this description. There is a gradation from this, down to the most cold-hearted and time-serving pedagogue, who looks upon the young with jealous suspicion, has no faith in their spiritual nature, and cares for little more than the money he obtains.

Of these latter, we trust there are few; and we may well hope, that, as higher views of Education become common, even these few will have a new life, or change their sphere of action. If the best teachers think with awe of their responsible trust, how should the unhallowed hand drop from this ark of the Lord!

Even as things are, there is reason to be thankful that so many good minds are engaged in this work, and that so many good influences are shed abroad. In the mean time, those who fulfil their duties best, will be most anxious for continued improvement; and will be among the earliest to embrace any wise measures for exerting, still more widely, moral and spiritual influence.

With regard to the importance of the subject, abstractly considered, it may be taken for granted, that all present are convinced. The question then comes up as to the means;—"What shall we do? and how shall we do it?"

Is it best to have stated hours of the day, when moral and spiritual subjects shall be taken up? To this, I see but one objection; it might become a formal and mechanical business, without life; and hence, without advantage. Nay, if it becomes habitually mechanical, the subject will be rendered dull, and perhaps disgusting. If a teacher opens the school with prayer, by taking out a prayer-book, and reading a prayer without feeling; if, at the striking of the clock, a class is called out, and a set lesson in morals is recited, this will do but little; indeed, it will probably be an evil. But, if the minds of the children can be solemnized for prayer, by some introductory remarks; if the teacher, from a glowing heart, can supplicate God; if an hour can be devoted to conversation upon some moral law, or some spiritual truth, then great good may follow. To the question, then, "Shall there be a certain portion of time set apart for the purpose?" I should say—if it can be entered into heartily, and not otherwise.

To the question, whether the teacher should strive to exert these influences at all times, I should answer, yes. Whether there are stated times, or not, a teacher should always, indirectly, shed around him the lights of truth and virtue. They should not be *fastened on* to the present system, but naturally *flow through it*, like the vital stream. And here there should be caution; for a person may reiterate good maxims till they become irksome; he may sermonize till he wearies. Any thing like cant, becomes repulsive. Let what is said, be simple, and come from the heart. The true way is, to

say but little at a time, and let that be in season. If the teacher makes a few remarks (the natural expression of feeling) about the beauty of a flower, or the loveliness of Nature, it is better than if he made a formal speech. It is well-timed and well-directed words that accomplish most.

The next question which arises, is, "Should there be text-books?" Such books are of great value, but, perhaps, they are more valuable for the teacher to study at home, than to have in the schoolroom. Most books that have as yet been published, are good, principally, as affording hints which the teacher may apply as he thinks proper. Free conversations are better than printed dialogues. Take the idea as it exists in the child's mind, and strive to unfold it. Let the conversations grow out of surrounding circumstances. It is not desirable to *exclude* text-books; for if there were good books, they might be made of incalculable advantage; but even while there are not books, unexceptionable in all particulars, the books that we have, are of great value to be studied by the teacher in private. In this way, the experience of others can be gained; and would it not be well for teachers to have in their library whatever books there may be of this nature? Todd's, Abbott's, Wayland's, Gallaudet's; Phrenological or Transcendental; on Morals, on the Soul, on Nature, on Revelation. Let them be read and studied; the good retained, the bad rejected. Even that which does not answer the wishes of the teacher, may suggest to him a good he might otherwise never have found. Text-books, in this way, will be to the teacher of immense importance; and I believe that this is the way, in which they may generally be used to greatest advantage.

Allow me now to offer, for your consideration, a few hints, which may assist some in diffusing a right influence.

Be not suspicious. Cultivate charitable feelings. Look at the bright side. Do not underrate the intentions of the scholars. Do not take it for granted, that they act from low motives. It is better to believe a child does right, till you absolutely know the reverse, than to suspect him while innocent. A good teacher "thinketh no evil, hopeth all things, is not easily provoked."

Do not tempt to deception. This may be done in many ways. First, the scholar may be asked respecting a fault, in such a way as to require great moral courage, on his part, to tell the plain truth. Such questions should, if possible, be avoided. Secondly, a scholar may be placed in such a situation, as that, in the nature of things, he will be liable to deceive. A teacher should therefore consider the weakness of the child, and place him where he will be least exposed. And, again, the child may be tempted to deceive, by seeing the teacher deceive.

If the teacher has any sly ways of detecting boys; if he stands with his back to them, that he may turn suddenly round; if he leans upon his hand, appearing to be absorbed in contemplation, while he is watching between his fingers; in fact, if he does any thing which is cunning or deceptive, it teaches cunning and deception to the children. If, for instance, the school is drilled upon particular questions, selected here and there, as the 5th, 8th, and 18th, so that when the committee comes, the school may appear well; and the scholars, before them, are asked, as if at random, the 5th, 8th, and 18th questions, giving it to be understood that these are a fair sample of their general scholarship;—this teaches deception. It is a practical lesson, not soon forgotten. A teacher should lay aside every artifice; and, in all cases, be scrupulously sincere and upright;—fair and honorable in the minutest particular, transparent as the thinnest crystal.

Do not exact too much; for this will tempt the child to deceive, besides being in its nature unjust. Young children are, by nature, restless; if then you require them to sit quite still beyond a proper time, it becomes irksome, and they watch their opportunity, that when the teacher's eye is away, they may whisper and turn. Might there not, with advantage, be some relaxa-

tion? This has been tried with success, in one of our largest public schools. After a length of silence, and close application, the bell unexpectedly strikes. "Scholars," says the teacher, "you have been quite still; now for a moment's relaxation, and then to our work again. Rise....turn three times....hold up your hands....now clap them....draw in a long breath....now give the sound of the vowels." The bell again strikes, all are down. "Now, scholars, see how industrious you can be." Every mind is at work, and all is still.

Be not sarcastic. Some teachers have a natural tendency to say things which cut through a child's heart like a knife. A scholar makes some mistake; instead of a simple reproof, comes a tone of ridicule. The child feels wronged. One is stung into revengeful passion, another crushed with despair. I do not think a child should ever be mimicked, even for a drawling tone, without explaining beforehand, that it is not for ridicule, but to show in what the fault consists; while that scorching sarcasm, which some teachers use, should be wholly abolished. It tends to call up bad passions, and to engender bad feelings, in the child's mind, towards the teacher, and all that he does.

A teacher, in order that he may best exert a moral and spiritual influence, should be familiar and gentle. There is, no doubt, a dignity that is essential in the schoolroom, but it need not partake of arrogance. True dignity must always be connected with simplicity. Children are keen observers, and they either shrink from artificial austerity, or smile at it as absurd. A teacher who should walk about his school, with a domineering manner, might talk about moral and spiritual truth till he was weary, and do little good. To produce much good, a teacher must win the confidence and love of the children; and to do this, he should, in his manners, be natural and gentle.

So with the tone of voice. If a teacher is sharp and crabbed in his speech, if he calls out with dogmatical authority, he shuts up the hearts of the scholars, and the spell is broken;—"they will not listen to the voice of the charmer, charm he never so wisely." A subdued manner, and a low, kind tone, will work wonders. Some always speak in the imperative mood. "Fifth boy, second division, bring your book this way." Another says, "Master Howe, will you bring me your book?" Now, both boys know they are to obey; but the first does, with some degree of scorn, what the other does cheerfully. Who would not rather be *asked* than *ordered*?

Teach the children to be affectionate to each other; to have kind feelings, without envy or jealousy; that difference in dress makes no distinctions; that they should be as a band of brothers, bound by the tenderest ties of love. "The older scholars, (I use the words of a friend, who is the instructor of a most excellent school,) the older scholars should be taught to feel a deep interest in the younger; to watch over them as sisters, and to feel a responsibility for their happiness and improvement. I know from experience that this can be done; for nothing binds me more strongly to my school, than this feeling of sympathy, which so sweetly pervades it."

Study a child's capacities. If some are naturally dull, and yet *strive* to do well, notice the effort, and do not censure the dullness. A teacher might as justly scold a child for being near-sighted, as for being naturally dull. Some children have great verbal memory, others are quite the reverse. Some minds develop early, others late. Some have great power of acquiring, others of originating. Some may appear stupid, because the true spring of their character has never been touched. The dunce of the school, may turn out, in the end, the living, progressive, wonder-working genius of the age. In order to exert the best spiritual influence, we must understand the spirits *upon* which we wish to exert that influence. For with the human mind, we must work *with* Nature, and not *against* it. Like the leaf of the nettle, if touched one way, it stings like the wasp; if the other, it is softer than satin.

If we would do justice to the human mind, we must find out its peculiar characteristics, and adapt ourselves to its individual wants. In conversing upon this point with a friend, who is now the Principal in one of our best grammar schools, and to whose instructions I look back with delight, "your remarks," said he, "are quite true ; and let me tell you of a little incident, which bears upon the point. Last summer, I had a girl, who was exceedingly behind, in all her studies. She was at the foot of the division, and seemed to care but little for her books. It so happened, that, as a relaxation, I let them at times, during the school hours, unite in singing. I noticed that this girl had a remarkably clear, sweet voice ; and I said to her, "Jane, you have a good voice, and you may lead in the singing." She brightened up, and from that time, her mind seemed more active. Her lessons were attended to, and she soon gained a higher rank. One day, as I was going home, I overtook her with a school companion. "Well, Jane," said I, "you are getting along very well ; how happens it, you do so much better now, than at the beginning of the quarter ?" "I do not know why it is," she replied. "I know what she told me the other day," said her companion. "And what was that ?" said the teacher. "Why, she said *she was encouraged*."

Yes, here we have it, she was *encouraged*. She felt that she was not dull in every thing. She had learned self-respect, and thus she was encouraged.

Some twelve or thirteen years ago, there was in the Franklin school, an exceedingly dull boy. One day, the teacher, wishing to look out a word, took up the lad's dictionary, and on opening it, found the blank leaves covered with drawings ; he called the boy to him. "Did you draw these ?" said the teacher. "Yes, sir," said the boy. "I do not think it is well for boys to draw in their books," said the teacher, "and I would rub these out, if I were you ; but they are well done ; did you ever take lessons ?" "No, sir," said the boy, his eyes sparkling. "Well, I think you have talent for this thing ; I should like to have you draw me something when you have leisure, at home, and bring it to me. In the mean time, see how well you can recite your lessons." The next morning, the boy brought a picture, and when he had committed his lesson, the teacher allowed him to draw a map. The true spring was touched. The boy felt that he was understood. He began to love the teacher. He became animated, and fond of his books. He took delight in gratifying the teacher, by his faithfulness to his studies ; while the teacher took opportunity to encourage him in his natural desires. The boy became one of the first scholars, and gained the medal before he left the school. After this, he became an engraver, laid up money enough to go to Europe, studied the works of the old masters, sent home productions from his own pencil, which have found a place in some of our best collections of paintings, and is now one of the most promising artists of his years, in the country. After the boy gained the medal, he sent the teacher a beautiful picture, as a token of love and respect ; and while he was an engraver, the teacher received frequent tokens of continued regard ; and I doubt not, to this day, he feels that that teacher, by the judicious encouragement he gave to the natural turn of his mind, has had a great moral and spiritual effect on his character.

[Remainder in our next.]

MONKEYS.

Tubercles on the lungs, which are the ripe fruit of consumption, may be formed in any other animal as well as in man. Cows, confined in close barns, in the midst of cities, and deprived of all change of air, will have tubercles on the lungs, and die of consumption. Physiologists have tried

the experiment on monkeys, which, after being kept, for some time, on impure air, become consumptive and die, exhibiting every symptom of that fatal disease.

But what will astonish the reader, although it is an incontestable fact in natural history, and can be proved by thousands of witnesses, is, that monkeys themselves, in their native country, often unite together, and construct a sort of tenement, where they confine the young of the whole flock, which tenements are so secluded from all access of pure air, that consumption in the young brood is the inevitable consequence, and great numbers of them perish, from generation to generation, of that disorder.

ERRATA. In the last paragraph, for "monkeys," read "men," and for "tenement," read "schoolhouse."

[For the Common School Journal.]

THE ADVANTAGES OF COMMON SCHOOLS, AND THE DANGERS TO WHICH THEY ARE EXPOSED.

Addressed to the Professional Men of Massachusetts.

NO. VI.

GENTLEMEN,—Having in my last endeavored to show, that the reason which has been assigned for taking your children from the district school, viz., that district schools are low and corrupt institutions, is not valid,—I will now notice another reason, which has been assigned. You often allege, that you wish to give your children a better education than the town school affords. This plea, under some circumstances, is perfectly satisfactory. If you do what you can to elevate and improve the town schools, you are perfectly justifiable in sending your children to select schools, when they have learned all that can be learned in the town school. Under such circumstances you do your duty to yourselves, to your children, and to society, in putting your children into a private school. But if the town schools have been degraded by your taking your children out of them, when they might have continued in them with profit; or, if you have neglected to exert your influence for their improvement, and, in consequence of this neglect, they cease to afford proper facilities for your children's education, then your plea mentioned above, is far from being satisfactory.

The capacity of our free-school system is generally underrated. In the first place, our district schools are capable of vast improvement. Let all classes in the community unite their energies, let them be intent upon the object, and they may raise the district school to almost any standing they please. There is no limitation in law, to the school appropriation in our towns. Let the scholars in the districts be divided by age, or by their scholarship; let the different departments be put under separate teachers of competent ability and skill; and let each district school be kept eight or ten months in the year; and it would furnish the means of an education, sufficient for almost every purpose in ordinary life. But, not to press this to the extreme—our district schools may easily be raised, ninety or a hundred per cent., above their present standing.

But the district school is not the only school required by statute. Every town of five hundred families, that is, of about three thousand inhabitants, is required by law to support a school at least ten months in each year, for the benefit of all the inhabitants in the town; in which may be taught, in addition to the branches taught in the district school, the history of the United States, book keeping, surveying, geometry, and algebra. More than forty towns in the Commonwealth come under this provision of law; and towns of four thousand inhabitants, are required to support a school, wherein may be taught, in addition to the branches before mentioned, the Latin and Greek languages, general history, rhetoric, and logic.

Twenty-five towns in the Commonwealth, comprising more than one third of our entire population, are now required by law to support schools in which may be taught all the branches usually taught in our academies. And to this, you may add about twenty towns more, which are required by law to support a town school in addition to the district schools ; and, were this provision complied with, you would then have furnished about one half of our population with schools, in which might be taught almost every branch, necessary for the active business of life. Nor is this the entire capacity of our town-school system. Every town in the State may raise as much money as it pleases to sustain its district schools ; and *all* the towns are also empowered to raise money for the support of a town school, that is, a school for the benefit of all the inhabitants of the town. Let our towns use the means which the statutes have put into their hands, and it will be found that our free-school system is sufficient for almost every purpose.

Now, it is the duty of professional men, to exert themselves to carry forward and perfect this system. It is your duty, my friends, to give your children a good education ; and to do it in such a way, as to hold out at the same time the greatest facilities to the children of others. And to do this, you must put your children into the district school, and let the whole community know by your conduct, that you have a sympathy for the great mass of the people, and, especially, for those who are unable to help themselves ; that you are as willing that their children should be fitted for usefulness, as you are that your own children should be. In this way, you would gain their confidence, so that you could, in most cases, induce them to come forward cheerfully, and raise money for the district school, and also for a school for the benefit of all the inhabitants of the town. Use your influence in this way, and you will, in most cases, find that your town schools can be so improved, that you will have no necessity for sending your children abroad for an education, unless you design them for college.

But if, after all your efforts to improve the town schools, you cannot bring them up to the wants of your children, then you can with the greatest propriety put your sons and your daughters into select schools. The remarks above, apply particularly to the country. In the cities, the case is quite different ; and many of the remarks we have made in this, and in the former letters, must apply to them, with some qualification.

As I have dealt thus plainly and faithfully with you, you will, I trust, pardon a digression, while I take a passing notice of those who patronise town schools only. You, my respected friends, who do not send your children to any high or select schools, have been wanting in your duty. You have been sensible that high schools and academies have been multiplied unreasonably, and have been the means of injuring our town schools. But has it never occurred to you, that your unwillingness to grant money freely, for the support of free schools, has been one great cause of the increase of these select schools ? Many, no doubt, have been led to set up a high school, because you would not go with them in increasing the town's grant for Common Schools. If you will come forward, and make a generous appropriation for our free schools, you will bring them up to the wants of the community, and in this way, supersede the necessity for private schools. By elevating the town school, you will prevent the multiplication of academies, and starve out many that are now established ; for there are but few men in the community who will pay from twelve to twenty dollars a year for the tuition of a child in a private school, when he can be sent to a free school equally good.

You agree with me, in your opinions respecting high schools ; you are sensible that they exert a bad influence upon the only institution to which the poor man's child has access. And you have the remedy in your own hands. Improve the Common Schools, and the work is done. You are a vast majority in the community, and consequently have the free schools in

your hands. Come to the polls with a determination to make the free schools what they ought to be, and your numbers will insure success. Grant money liberally ; make the town schools equal to the academies ; by so doing you will confer a lasting blessing upon the community.

You, who patronise no select school, have every inducement to improve the Common Schools. They are to you the primary school, the academy, and the college—the alpha and the omega, the beginning and the end of your children's qualifications for usefulness. To you it belongs to say, whether our free schools shall prosper or perish. If you neglect them, they will naturally decline, and select schools will multiply around you, till our free-school system will be only a name. But if you do your duty ; if you are liberal in the granting of money ; and if you see to it that good teachers are employed, you will have institutions in your midst, which will furnish your children with that education which will make them useful in their day and generation. Do not, I entreat you, neglect the opportunity which presents itself of furnishing every needed literary facility to your children. You are now a majority in the community, and can rescue our Common Schools from ruin. But if you are remiss, and allow these little institutions to languish, and private schools to multiply, till a majority of the community have withdrawn their children, and their influence, from the poor man's seminary, the hopes of the country are gone. Then it will be too late for you to make an effort. You may then mourn over the ruins of a fallen institution, but tears will be unavailing. Be admonished, then, to improve the present hour—

“ Seize the kind moment while it lasts,
Be faithful while you may.”

Gentlemen of the Professions,—having devoted some time to others, I will now return to you. I have spoken freely and frankly to you, but have done it, I hope, in the spirit of kindness. You perceive, that I have no hostility to academies and high schools, when they are kept in their original and appropriate sphere. Formerly, they occupied a middle station between the Common School and the college. That is their appropriate place—the ground they should ever occupy. As intermediate institutions, they are valuable ; in that position they have my hearty support. But when they become rivals of our town schools,—when they stand in the way of those little seminaries which are free and open to all, I cannot but regard them as evils. Let public attention be called to this subject, and I am satisfied that four fifths of the community, will concur with me in the opinions above expressed.

Our academies and high schools are, at the present day, by far too numerous ; and in this, principally, lies the evil. If three fourths of them were annihilated, and the money, expended upon them, put into our Common Schools, and the best teachers transferred from the former to the latter, a great point would be gained for the cause of Education. The remaining academies might then assume their proper place,—their original standing,—and devote their energies to the preparation of young men for the colleges, and to the perfecting of other scholars, who have obtained all the education which the town school can afford. Thus regulated, the town school and the academy would be co-workers in the great cause of education, and prove a mutual blessing to each other. Instead of being enemies, or even rivals, they would become intimate friends, and rejoice in each other's prosperity.

You will perceive, by this exhibition of my views, that I am no enemy to academies. I am rather their friend, and desire to see them occupy the high station, which our free institutions seem naturally to assign to them. I wish to see them exalted ; to stand, as it were, upon the shoulders of our town schools, that they may command an extended horizon. In that position, they are entitled to the respect of the community. But when they

come down from this lofty eminence, and engage in the miserable employment of defrauding the poor man, by impairing the value of the only institution, to which he can afford to send his children, I acknowledge that I have but little respect for them. I wish to raise the reputation of town schools and of academies. I do not wish to see any of the facilities to improvement destroyed ; but I wish to have the path of science, as far as possible, open to all. I am sensible that "some are, and must be greater than the rest—more learned, more wise." I am far from wishing to see any impediment thrown in the way of those, who desire to climb the hill of science. I would not cramp genius, nor deprive those, who are seeking knowledge, of the means of obtaining it. I would not fetter the coach horse, because he is more fleet than one inured to the draft : nor would I open my granary to him, to the exclusion of his less nimble, but at least equally serviceable, fellow from the plough.

Every enlightened citizen, as it seems to me, must feel himself called upon to sustain our free-school system. It is emphatically the glory of New England. And whether we view it with the eye of the Christian, or of the patriot, we must see its worth, and feel under the most solemn obligation to improve it. And upon no class is this responsibility greater, than upon the professional men of the Commonwealth. You have enjoyed greater privileges yourselves, than any other class in the community ; you know the value of an education better ; and the places you fill, give you a commanding influence. To you it belongs, to take the lead in this great and important reform. Are you devoted to your country, and do you regard our independence as our chief good ? Then labor to improve those institutions, on which the great mass of our population must rely, for their only education. Remember, that ignorance and vice are the bane of a republic ; and that those who are now in our schools will soon come forward, and exercise, for weal or for wo, the prerogatives of freemen. If you wish to sustain our republic, improve our institutions, and fill the measure of our country's glory,—you cannot do it more effectually, than by giving the rising generation that instruction, which will fit them for usefulness, in their day and generation.

Does the gospel of God's grace warm your hearts with philanthropy ? and do you sigh for the good of your species ? Here is a broad field opened for your labors of love. While your sighs and your prayers are extending to the ends of the earth, and the Hindoos, and the inhabitants of the Friendly Islands engage your attention and call forth your energies,—do not, I entreat you, forget the rising generation in the midst of you, and permit them to grow up like the heathen. Let not all your efforts be devoted to foreign nations, nor the best sympathies of your hearts be expended upon distant climes, and, like the priest and the Levite in the parable, neglect your own countrymen in distress, or leave them to fall into the snares of ignorance and vice.

Our fathers, according to their means, made a far greater effort to establish our free schools, than we are called upon to make, to sustain them. They did their duty manfully ; and shall it be said, that liberality and patriotism, morality and religion, have degenerated with us, their sons ? Shall we, who are born to a rich inheritance, suffer this invaluable patrimony to waste by our neglect ? Have we no love for our country, no gratitude for our fathers, no sympathy for our race, no regard for our children, no respect for the honor of God, that we should permit those institutions to languish ?

Our pious ancestors have commenced the work, and it is for us to say, whether it shall be carried on to perfection. The responsibility is upon us. I invite your attention renewedly to the subject. I feel its importance ; and if, in conclusion, I repeat what I have said before, it is only because the subject lies near my heart, and out of the abundance of the heart, the

mouth will speak. I ask you to make one united and continued effort, to sustain and improve that system of free education, on which the prosperity of the country, the peace and order of society, and the happiness of your children must depend. Let no selfish or narrow policy divert you from this subject. If you neglect your duty, you will merit the censure of a degraded people ; but if you do your duty manfully, multitudes will rise up and call you blessed. I entreat you, as men, and not only as men, but as public men—as men elevated to responsible stations, not to betray the confidence that has been reposed in you. I conjure you, as Christians who revere your God, and as patriots who love your country, so to sustain and to improve our system of free schools, “that our sons, may be as plants grown up in their youth ; and our daughters, as corner stones, polished after the similitude of a palace.”

A PROFESSIONAL MAN.

WORDS OFTEN MISPRONOUNCED,

OR

JACK DOWNINGISMS.

inarticulate	not inartickerlate,
impostures	“ imposters,
information	“ informash’n,
incidental	“ incidentel,
iniq’uity	“ in’iquity,
incom’parable	“ incompar’able,
indis’putably	“ indispu’tably,
inqui’ry	“ in’quiry,
intellectual	“ intellectooal,
individual	“ individooal,
individually	“ individooally,
in’dustry	“ indus’try,
irregular	“ irregelar,
impossible	“ impossable, nor impossibel,
inhabitants	“ inhabitanee,
idea	“ idear, nor idee,
immedi-ate-ly	“ immeditly,
instead	“ instid,
incredulous	“ increderlous,
important	“ impawtant,
January	“ Jenuary, nor Jinuary,
join	“ jīne,
just	“ jist,
judgment	“ judgmunt,
kernel	“ kernul,
kettle	“ kittle,
kitchen	“ kitching,
lightning	“ lightnin,
listless	“ lissless,
listening (lis-s’n-ing)	“ list-ning, nor lis-nin,
lifts	“ lifts,
law	“ lawr,
lilach	“ lalok,
luxury	“ lugsury,
lecturer	“ lecterer,
large	“ lagh,

locusts

mellow
meadows
metal
man-u-facture
mists
mon-u-ment
molasses
medal
morning
mothers
mourning
mixture
moun-tain-ous
mon'astery
months

not locuss,

" meller,
" medders,
" mettle,
" man-e-facter,
" miss,
" mon-ne-ment,
" mullasses,
" meddle,
" mornin,
" mothus,
" mournin,
" mixer,
" moun-ta-ne-ous,
" monas'tery,
" munse.

TAUNTON COMMON SCHOOL CONVENTION.

At a county Common School Convention, held, last autumn, in Taunton, when a Resolution was under consideration, which asserted the connexion between public intelligence and a republican form of government, His EXCELLENCY GOV. EVERETT, made, in substance, the following judicious and forcible remarks. They commend themselves to every citizen, to whom patriotism is any thing more than a name.

MR. PRESIDENT,—I rise at the particular request of the Secretary of the Board, and in compliance with the wishes of other respected friends of Education, to express to you the thoughts which occur to me, on the great subject now under our consideration, and more especially on the Resolution which has just been read. I do not come prepared to discuss the proposition which it contains, in a maturely digested discourse. My object only is to offer to you, and this large and respected audience, the thoughts—somewhat desultory—which present themselves to my mind, on the principle advanced in the Resolution; and if I can do no more, I shall be well contented with having offered to the Convention, this public testimony of the interest I take in the cause.

I will observe, in the first place, that, without designing any thing like adulation of our native State, we may claim for it the credit of having made provision for education, from the earliest period of its settlement. The small New England Republics, and especially Massachusetts, have been, in point of time, far in advance of the older Governments of the world, in systematic provision for the education of the people, at the public expense. In setting this example, we have certainly paid back to Europe no small part of the debt of civilization. I regard this hereditary care for education as a precious portion of our moral birthright, and I trust we shall transmit it unimpaired to after-ages.

I would gladly believe, nay, I do firmly believe, that this attention,—which in this country has never been withheld from education, and which of late, I am rejoiced to say, has greatly increased,—does not manifest itself in an accidental, far less uncongenial, association, with that general interest in political affairs, which also characterizes our communities, and springs from popular institutions. On the contrary, in the view I take of the subject, a country possessed of such institutions, is precisely that, where education is most important; where alone it is absolutely necessary, for carrying on the system of government, and keeping up its natural healthy action. It is, of course, in such a country, that we should most expect from the people an enlightened and vigilant care of education.

There are two simple plans of government; on which, either pure and without qualifications, or with some admixture of the two principles, all constitutions are constructed. One of them asserts, that the people are the rightful source of power, both ultimate and direct; the other denies this proposition. When Charles the First stood upon the scaffold, and a moment before he laid his head upon the block, so firm was his faith in the last-named principle, that he declared with his dying breath, that "the people's right was only to have their life and their goods their own, a share in the government being nothing pertaining to them." The other plan is announced in clear terms, in the constitution of Massachusetts: "The people of this Commonwealth have the sole and exclusive right of governing themselves, as a free, sovereign, and independent State."

Now it might be thought that, even on the theory of government which Charles sealed

with his blood, education would be deemed a great popular interest, as teaching the methods, and furnishing some of the means of preserving life and acquiring property, which he admitted to be within the right of the people. It does not appear, however, that at that time, nor till long after, this right was understood as imposing any correlative duty on the prince ;—consequently, such a thing as a scheme of popular education at that time was unthought of. It is not, certainly, my intention to intimate, that there was no education in England, before the Revolution of 1688, but such as was compatible with the spirit and policy of a purely arbitrary government. There was always a temperament of popular institutions in the British monarchy, inviting and forcing the minds of men, in various ways, to improvement and progress. The administration of affairs had never, in practice, for any long period of time, been brought down to the platform of Oriental despotism, to which the theory of Charles the First reduced it.

There were always parliaments, courts of justice, and juries in the worst of times. The universities were seats of scholastic learning, and the practice of dispensing religious instruction from the pulpit, forced upon the Church a certain kind of popular education ; but I suppose it was obtained at schools provided by pious and charitable individuals. Nothing resulted from the theory of the government, but that the Prince, and those associated with him, required the advantages of education, to fit them for the administration of affairs. Accordingly we find, that with the popular reforms which have been made in the government of England, in modern times, and especially in our own day, attention has been given, for the first time, to National education. The best efforts of the Broughams and Wyases, have been strenuously made in this cause ; and I learn with satisfaction, from a distinguished gentleman from that country, who is now present with us, (Mr. George Combe of Edinburgh,) that a greatly increased interest in the subject, has marked the progress of the political reforms of a recent date, in the land of our fathers. In like manner, in France, every thing that has been done for popular education, by the enlightened zeal and labors of M. Cousin, and its other distinguished friends in that country, dates from the period of the political reforms of the government of the country. It reflects lasting credit on the Prussian monarchy, that, without admitting the people to a share in the government, it has had the wisdom, and the courage, to bestow upon them an admirable system of public education.

But on the plan of government established in the United States, where the people are not only in theory the source of power, but in practice are actually called upon, constantly, to take an efficient part, in constituting and administering the government, it is plain, that education is universally and indispensably necessary, to enable them to exercise their rights, and perform their duties. This will be put beyond question, by considering a few particulars.

1. The first duty in a popular government, is that which is attached to the Elective Franchise, though I fear it is too little regarded in this light. It is not merely the right, but it is the duty of the citizen, by the exercise of the right of suffrage, to take a part, at periods recurring after short intervals, in organizing the government. This duty cannot be discharged with rectitude, unless it be discharged with intelligence ; and it becomes the duty of the citizen to make up his own mind, on all the great questions, which arise in administering the government. How numerous and important these questions are, I need not say. Since you and I, Mr. President, have been of years to observe the march of affairs, the people of the United States have been called to make up a practical judgment, on the following, among other great questions :—the *protective policy*, that is, on the legislation necessary to introduce and establish an infant branch of manufactures ; a question, however easily disposed of by theorists on both sides, of infinite practical difficulty ;—On the *circulating medium*, and how far the currency, which is the representative of value, must have intrinsic value itself ;—On the *different families of the human race*, existing in the country, and the rights and duties which result from their relation to each other ;—On the *relations* of the country with *foreign* powers, in reference to colonial trade, disputed boundaries, and indemnification for wrongs and spoliations ;—On the disposal of the *public domain*, and its bearings on the progress of population and of republican government in the mighty West ;—On the nature of our political system as consisting in the harmonious *adjustment* of the *federal* and *state* governments. I have named only a part of the questions which, within the last twenty years, have been, some of them constantly, before the community,—the turning points of Municipal, State, and National elections. The good citizen, who is not willing to be the slave of a party because he is a member of it, must make up his mind for himself, on all those great questions, or he cannot exercise the right of suffrage with intelligence and independence. As the majority of the people are well or ill-informed on these subjects, the public policy of the country will be guided by wisdom and truth, or the reverse. I do not mean, that it is necessary that every citizen should receive an education, which would enable him to argue all these questions at length, in a deliberative or popular assembly. But while it is his right, and his duty, to give effect to his judgment at the polls, and while the constitution necessarily gives as much weight to the vote of the uninformed and ignorant as to that of the well-instructed and intelligent citizen, it is plain, that the

avenues to information should be as wide and numerous as possible ; and that the utmost practicable extension should be given to a system of education, which will confer on every citizen the capacity of deriving knowledge, with readiness and accuracy, from books and documents. The whole energy of the State should be directed to multiply the numbers of those capable of forming an independent and rational judgment of their own, and to diminish, as much as possible, the numbers of the opposite class, who, being blinded by ignorance, are at the mercy of any one who has an interest and the skill to delude them.

2. But the exercise of the elective franchise is but the beginning of the duties of the citizen. The constitution makes it the right, the laws make it the duty, of all citizens, within certain ages, to bear arms. It may sound strangely to connect this duty with the subject of education. I hope no practical demonstration of the connexion of the topics will ever arise among us. But this right and this duty, lightly esteemed in quiet times, may become of fearful import. Arms are placed in the hands of the citizen, for the most important purposes ; not for parade and holiday display, but to defend his country against violence from abroad ; to maintain the supremacy of the laws ; to preserve the peace of the community. Heaven grant that the day may be far distant, when our citizens shall be called to wield them for either purpose. But if the experience of the past warrant an anticipation of the future, the time may come, when this duty also is to be performed. It will not then be a matter of indifference, whether the honor and peace of the community are committed to an ignorant and benighted multitude, like those which swell the ranks of the mercenary standing armies of Europe, or to an educated and intelligent population, whose powers of reflection have been strengthened by exercise, and who are able to discriminate between constitutional liberty and arbitrary power, on the one hand, and anarchy on the other.

3. There are other civil duties to be performed, for which education furnishes a still more direct and appropriate preparation. The law of the land calls the citizen to take a part in the administration of justice. Twelve men are placed in the jury-box, to decide on the numberless questions which arise in the community,—questions of character,—questions of life. The jury passes on your fortune, your reputation ; pronounces whether you live or die. Go into the courts ; are they light matters which those twelve men are to decide ? Look in the anxious faces of those whose estates,—whose good name,—whose all is at stake, hanging on the intelligence of those twelve men, or any one of them. What assurance is there, but that which comes from our schools, that these men will understand and do their duty ? Yes, these little boys now sporting in the streets, or conning their tasks in our town schools, in a few short years will be summoned in their turns, to discharge this important trust. Can we deem it a matter of indifference, whether or not their minds have been early accustomed to follow a train of thoughts, or a statement of facts ? Did not the Secretary give us this morning, from his own experience, the instance of a witness, who, in a case of slander, where every thing turned on his testimony, first swore that what he saw, he saw through one window, and then through another, and then through a door ? Wo to the community where the degree of stolidity and ignorance, necessary to constitute such a witness, abounds ; and where it must appear not only on the stand but in the jury-box. It appears to me a most imperative duty, on the part of a State, which calls its citizens to discharge this momentous office, to do all in its power to qualify them for it, by a general system of education. Is it said, there is learned counsel to argue and explain the cause to a jury, however ignorant ? But there is counsel on both sides,—the jury must decide after hearing them both. But the court will instruct the jury. No doubt, as far as the law is concerned ;—but the court's instructions are addressed to minds, supposed to be capable of following out an argument ; estimating evidence ; and making up an independent opinion. I do not say, that there are not some minds, to whom the best opportunities of education would not impart the requisite qualifications of an intelligent juror. But I may appeal to every professional character and magistrate in this convention, that, in an important case, if he were to be called on to select a jury on which he could place full reliance, he would select men of good common sense, who had received a good common education.

4. But I have not yet named all the civil duties for which education is needed as the preparatory discipline. The various official trusts in society are to be filled, from a commission of the peace to the chief-justiceship ;—from a constable up to the President of the United States. The sphere of duty of some of these functionaries is narrow, of others large and inexpressibly responsible ;—of none insignificant. Taken together they make up the administration of free government ;—the greatest merely temporal interest of civilized man. There are three courses, between which we must choose. We must have officers unqualified for their duties ;—or we must educate a privileged class to monopolize the honors and emoluments of place ;—or we must establish such a system of general education, as will furnish a supply of well-informed, intelligent, and respectable citizens, in every part of the country, and in every walk of life, capable of discharging the trusts which the people may devolve upon them. The topic is of great compass, but I cannot dwell upon it. It is superfluous to say, which of the three courses is most congenial with the spirit of republicanism.

5. I have thus far spoken of those reasons for promoting Common School Education, which spring from the nature of our government. There are others derived from the condition of our country. Individual enterprise is every where stimulated ;—the paths of adventure are opened ;—the boundless West prevents the older settlements from being overstocked, and gives scope for an unexampled development of energy. Education is wanted, to enlighten and direct those active moving powers. Without it, much wild vigor will be exerted in vain. Energy alone is not enough ; it must be turned to feasible objects, and work by sound principles.

Again, this spirit of enterprise runs naturally towards the acquisition of wealth. In this I find no matter of reproach ; only let it not be a merely Carthaginian prosperity ; let a taste for reading and reflection be cultivated, as well as property acquired. Let us give our children the keys of knowledge, as well as an establishment in business. Let them in youth form habits and tastes, which will remain with them in after-life,—in old age,—and furnish rational entertainment at all times. When we collect the little circle at the family board, and at the fireside, in our long winter evenings, let us be able to talk of subjects of interest and importance ;—the productions and institutions of our own and foreign countries,—the history of our venerated fathers,—the wonders of the material universe,—the experience of our race,—great moral interests and duties ;—subjects surely as important as dollars and cents. Let us, from early years, teach our children to rise above the dust beneath their feet, to the consideration of the great spiritual concerns of immortal natures. A mere book-worm is a worthless character ; but a mere money-getter is no better.

It is a great mistake, to suppose that it is necessary to be a professional man, in order to have leisure to indulge a taste for reading. Far otherwise. I believe the mechanic, the engineer, the husbandman, the trader, have quite as much leisure as the average of men in the learned professions. I know some men, busily engaged in these different callings of active life, whose minds are well-stored with various, useful knowledge acquired from books. There would be more such men, if education in our Common Schools were, as it well might be, of a higher order ; and if Common School Libraries, well furnished, were introduced into every district, as I trust in due time they will be. It is surprising, Sir, how much may be effected, even under the most unfavorable circumstances, for the improvement of the mind, by a person resolutely bent on the acquisition of knowledge. A letter has been put into my hands, bearing date the 6th of September, so interesting in itself, and so strongly illustrative of this point, that I will read a portion of it ; though it was written, I am sure, without the least view to publicity.

"I was the youngest (says the writer) of many brethren, and my parents were poor. My means of education were limited to the advantages of a district school, and those again were circumscribed by my father's death, which deprived me, at the age of fifteen, of those scanty opportunities, which I had previously enjoyed. A few months after his decease, I apprenticed myself to a blacksmith, in my native village. Thither I carried an indomitable taste for reading, which I had previously acquired through the medium of the society's library ; all the historical works in which, I had at that time perused. At the expiration of a little more than half my apprenticeship, I suddenly conceived the idea of studying Latin. Through the assistance of an elder brother, who had himself obtained a collegiate education by his own exertions, I completed my Virgil during the evenings of one winter. After some time devoted to Cicero, and a few other Latin authors, I commenced the Greek. At this time, it was necessary that I should devote every hour of daylight, and a part of the evening, to the duties of my apprenticeship. Still I carried my Greek grammar in my hat, and often found a moment, when I was heating some large iron, when I could place my book open before me against the chimney of my forge, and go through with *tupto, tupteis, tuptei*, unperceived by my fellow apprentices, and, to my confusion of face, with a detrimental effect to the charge in my fire. At evening I sat down, unassisted and alone, to the Iliad of Homer, twenty books of which measured my progress in that language, during the evenings of another winter. I next turned to the modern languages, and was much gratified to learn, that my knowledge of the Latin, furnished me with a key to the literature of most of the languages of Europe. This circumstance gave a new impulse to the desire of acquainting myself with the philosophy, derivation, and affinity of the different European tongues. I could not be reconciled to limit myself, in these investigations, to a few hours after the arduous labors of the day. I therefore laid down my hammer and went to New Haven, where I recited to native teachers in French, Spanish, German, and Italian. I returned, at the expiration of two years, to the forge, bringing with me such books in those languages as I could procure. When I had read these books through, I commenced the Hebrew, with an awakened desire of examining another field ; and by assiduous application I was enabled, in a few weeks, to read this language with such facility, that I allotted it to myself as a task, to read two chapters in the Hebrew Bible, before breakfast each morning ;—this, and an hour at noon, being all the time that I could devote to myself during the day. After becoming somewhat familiar with this language, I looked around me for the means of initiating myself into the fields of Oriental literature,

and to my deep regret and concern, I found my progress in this direction hedged up, by the want of requisite books. I immediately began to devise means of obviating this obstacle ; and after many plans, I concluded to seek a place as a sailor, on board some ship bound to Europe, thinking in this way to have opportunities of collecting, at different ports, such works in the modern and Oriental languages as I found necessary to this object. I left the forge, and my native place, to carry this plan into execution. I travelled on foot to Boston, a distance of more than a hundred miles, to find some vessel bound to Europe. In this I was disappointed ; and while revolving in my mind what step next to take, I accidentally heard of the American Antiquarian Society in Worcester. I immediately bent my steps towards this place. I visited the Hall of the A. A. S., and found there, to my infinite gratification, such a collection of ancient, modern, and Oriental languages as I never before conceived to be collected in one place ; and, Sir, you may imagine with what sentiments of gratitude I was affected, when, upon evincing a desire to examine some of these rich and rare works, I was kindly invited to an unlimited participation in all the benefits of this noble institution. Availing myself of the kindness of the directors, I spend about three hours daily at the hall, which, with an hour at noon, and about three in the evening, make up the portion of the day, which I appropriate to my studies, the rest being occupied in arduous manual labor. Through the facilities afforded by this institution, I have been able to add so much to my previous acquaintance with the ancient, modern, and Oriental languages, as to be able to read upwards of FIFTY of them with more or less facility."

I trust, Mr. President, I shall be pardoned by the ingenuous author of this letter, and the gentleman to whom it is addressed, (W. Lincoln, Esq. of Worcester,) for the liberty which I have taken, unexpected, I am sure, by both of them, in thus making it public. It discloses a resolute purpose of improvement, (under obstacles and difficulties of no ordinary kind,) which excites my admiration, I may say, my veneration. It is enough to make one who has had good opportunities for education, hang his head in shame.

No leisure, Mr. President, for reading? Is there a man in the community, of an intelligent mind, and with any, the least tincture of improvement, derived from education, who, when coming at nightfall from his labor, (I care not how hard or humble,) if told that beneath his roof he would find Shakspeare, or Milton, or Scott, or Irving, or Channing, seated in actual presence by his fireside, and waiting to converse with him, would he talk of wanting leisure, or of fatigue? Would he not bound forward to meet them, as the panting hart bounds to the water-brooks? Would not the stars grow pale in the sky before he would think of weariness? Well, Sir, there is not an individual in the community, who cannot, for a few dollars, surround his fireside with these kindred spirits, the lights and guides of humanity : not in bodily, but in intellectual presence. They will speak to his understanding, not through the ear, but through the eye. They will discourse to him, not in their every-day language, in which, perhaps, they do not greatly excel their fellows ; but in the choicest and purest strains to which, by study and meditation, and, I had almost said, by inspiration, they have elevated their thoughts ; and this they will do, not for a hasty moment in a brief visit, but again and again, for days and for years,—yea, until, by long-continued intercourse with the noblest intellects of our race, his own becomes exalted and purified.

6. There is one other topic to which I ought to allude, more important than all others ; but I have only time for a single remark. Man is a religious being, and as human means and influences go, education is the natural basis of a rational belief. It is the peculiarity of Christianity, as distinguished from other religions, that it addresses the understanding, as well as the heart. It commands us to search the Scriptures ;—to be ready to give a reason for the faith that is in us ; and invites us, on the Sabbath, to listen to a discourse, that is, a connected, well-reasoned address, on its evidence, duties, hopes, and sanctions. Can this be done to a good purpose, (humanly speaking,) without education? The heathen might offer incense on the altar of Jupiter with a vacant mind ; he might scrutinize the palpitating viscera of animals with a grovelling spirit ;—he might consult the oracle at Delphi, and shape his conduct by the response, with a benighted understanding. It is saying but little to say, that there was nothing in his religion that invited the exercise of his mental powers. We are blessed with a faith which calls into action the whole intellectual man ; which prescribes a reasonable service ; challenges the investigation of its evidences ; and which, in the doctrine of immortality, invests the mind of man with a portion of the dignity of Divine Intelligence. In whatever other respects the advantages of education might be dispensed with, when we consider man as a religious and immortal being, it is a shocking spectacle to see him growing up dark and benighted, ignorant of himself, of his duties and his destination.

But this subject is too vast for the occasion. I forbear to enlarge. I trust, Sir, the resolution will be adopted, and that the people of Massachusetts of this generation will show, by their conduct as a powerful Commonwealth, not less than as a community of individuals, that they perceive the intimate connexion between education and the existence and prosperity of free institutions of government.

NORMAL SCHOOL AT BARRE.

The Normal School at Barre, is to be opened on the first Wednesday of September next, under the care of PROFESSOR SAMUEL P. NEWMAN, formerly of Andover, Massachusetts, but for many years past, Professor of Rhetoric and Political Economy in Bowdoin College, Brunswick, Maine.

Mr. Newman is already extensively known to the public, as the author of a work upon Rhetoric, which is used as a text book in many of the Schools, Academies, and Colleges of the United States ; and also, of a Treatise upon Political Economy, which has passed through many editions. We learn, that he has been very popular as Professor in Bowdoin College. For several years, he officiated as President of that Institution, and he is now discharging the duties of that office. Mr. Newman, therefore, brings to his new station long experience, and a high and well-earned reputation. We are happy further to state, that such are his general views of the importance of improved means of education, for the great body of the People, that he regards the office of Principal of a Normal School, as neither less dignified in its character, nor less elevated in its objects, than that to which his life has been hitherto devoted ;—believing that any station which aims at the welfare and improvement of large numbers of mankind, cannot be less honorable or elevated, than an office, which, though it may give its possessor the power of conferring higher privileges, limits those privileges to a few.

If any thing can give assurance to the public, that the interests of the Normal Schools have been an object of the deepest anxiety to the Board of Education, it is the pains they have taken, to select gentlemen to preside over those institutions, whose talents, attainments, and character give the surest auguries of success.

FEMALE TEACHERS.—The following eloquent and just tribute to the peculiar merits and qualifications of women, is from the pen of WILLIAM H. SEWARD, the present Governor of New York :

“He, it seems to me, is a dull observer, who is not convinced that they are equally qualified with the other sex, for the study of the magnificent creation around us, and equally entitled to the happiness to be derived from its pursuit ; and still more blind is he, who has not learned that it was the intention of the Creator to commit to them a higher and greater portion of responsibility in the education of youth of both sexes. They are the natural guardians of the young. Their abstraction from the engrossing cares of life affords them leisure both to acquire and communicate knowledge. From them the young more willingly receive it, because the severity of discipline is relieved with greater tenderness and affection, while their more quick apprehension, enduring patience, expansive benevolence, higher purity, more delicate taste, and elevated moral feelings qualify them for excellence in all departments of learning, except perhaps the exact sciences. If this be true, how many a repulsive, bigoted, and indolent professor will, in the general improvement of education, be compelled to resign his claim, to modest, assiduous, and affectionate woman. And how many conceited pretenders who may wield the rod in our Common Schools, without the knowledge of human nature requisite for its discreet exercise, too indolent to improve, and too proud to discharge their responsible duties, will be driven to seek subsistence elsewhere.”

A good education will *prevent* faults in young people, which nothing but a rigid discipline will *cure*, when they have taken root.—*Mrs. Trimmer.*

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